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# How to Tell the Story of Life

BY

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#### AFFECTIONATELY DEDICATED

To

The boys and girls of to-day,
The hope of the tomorrows,
Whose childhood innocency and purity
We hope may in the future
Bloom into all the purity and glory
Of Ideal Manhood and Womanhood.

#### PUBLISHERS' NOTE.

For many years the author was a student and teacher of biology. His practical knowledge of plant, animal and human life, not only helped him in telling these stories of life to his own children, but it has helped him in telling these stories to more than one thousand audiences of parents and teachers, showing them how to tell these stories to their children and to their pupils. Perhaps no living person is better acquainted with the kind of book that parents need, or better qualified to write such a book, than is the author of this volume.

#### PREFATORY NOTE.

In every home where there is a normal child, the question, "Where do babies come from?" will be asked of papa and mama. An angel could not ask this question more naturally, sincerely and sweetly. The answer received by the child will have much to do with his future character. Parents should be well prepared and welcome this question as a most precious opportunity for giving the child this most valuable information.

The intellectual and moral awakening, on personal and social purity, has created a very large demand for a small and cheap book that presents in very simple language and in story form the information that parents should give in reply to the above question. This little volume is sent forth with the sincere desire and prayer that it may supply this demand, prove helpful to many thousands of parents and be a life-long blessing to their children.

Yours for the Uplift of Humanity,
Marietta, Ohio, July 1, 1913. T. W. Shannon.



## How to Tell the Story of Life

#### CHAPTER I.

THE RIGHT OF A CHILD TO A KNOWLEDGE OF SEX.

A child's right to sex knowledge.—What gives to a child the right to a knowledge of any kind? Nature and nature's God give to every child an inalienable right to acquire knowledge. Every normal child comes into this world with a capacity for knowledge. As the child grows and his mind develops there is a growing demand for knowledge. The child's safety, health, happiness, success, attainments, here and hereafter, depend upon his receiving true knowledge in the right way. A knowledge of sex is fully as necessary to these ends as knowing how to read, write and count, or to know language, history, mathematics, geography, science and mechanics. There is an earlier conscious desire and moral demand for a knowledge of sex than for knowledge along many of the lines mentioned.

A child early seeks this knowledge.—At the ages of four, five and six the child will begin to ask such questions as, Where does the rain come from? Where does the snow come from? Where do the clouds come from? When kitties, pigs, puppies, calves or colts are

born, the child very naturally asks about their origin. A child will just as surely ask, "Mama, where was I before I was born? How did I get into this world?" etc. An angel could not be more sincere or ask a purer question. This is no evidence of the child's depravity, but an evidence of the child's mental awakening and demand for knowledge that it is prepared to receive. For a child not to ask about his origin until he is eight or ten means one of two things: either he has heard about his birth and is keeping this information from his parents, or he is not developing mentally as rapidly as he should. Investigation will usually reveal the first to be the explanation. When a child has once become interested about his origin, he will never rest satisfied until he has received a proper explanation.

Sex impulse controlled by reason and will.—The lower animals are governed by instinct; man is governed by reason. The lower animals instinctively keep out of the fire, avoid poisons and places of danger. But nature will no more teach a child not to violate the laws of sex, than nature will teach an infant not to crawl into the fire, a pool of water, over a precipice, or not to eat glass or poison. The sexual impulse among the lower animals is guided and controlled by instinct. In man this impulse is to be guided by reason and

controlled by the will. The attitude of reason and will toward the sex impulse will be almost wholly determined by the instruction given. If this education is timely and wisely imparted, scientific and moral, the virtue of the individual will, in nearly all cases, be safeguarded. If the child's education in this matter has been wholly neglected, he will find his reason and will weak and powerless in the presence of temptation. If he has received his information alone from impure sources, he will most likely be immoral as a matter of choice.

Conscience, a child of education.—Why does the small boy's conscience condemn him when he steals, lies and is disobedient, but does not when he practices the secret vice? The only answer to the question is, he was normally taught by the school, church and home regarding the wrong of stealing, lying and disobedience, but received little or no instruction regarding self pollution. Why do young men hang their heads in shame when guilty of lying, stealing, drunkenness and murder, but boast of their conquests over female virtue? The simple and only reason is the school, church and home gave them normal instruction regarding the first crimes but did not regarding the last.

Education of the past inconsistent.—The children are taught the correct names and functions of every organ of the body, as if health, happiness, success, character and destiny depended upon this knowledge being correctly given, until they come to the sacred organs and function of human reproduction. Here books and teachers have been as silent as death, as if health, happiness, success, character and destiny had no relation to a true knowledge of sex. If we would safeguard the health, happiness and character of the children of to-day, who are to be the youths of tomorrow and the men and the women of the succeeding day, we must give our children a correct knowledge of themselves.

Physical reasons for sex education.—In a health pamphlet recently circulated by a state board of health we find a statement claiming that if all men and women understood and kept the laws of health there would be a need for only about one doctor in ten that we have to-day. In a small book for college young men by that prince of doctors, Prince A. Morrow, he states that fully one-half of all the physical ailments common to young men from fifteen to twenty-five years of age is due to a violation of sex. No other line of education is so essential to a child's health and physical development as this. If the child is told the truth about his birth, he will come freely and frankly to his parents

for additional information as he grows older. The child will welcome and appreciate information and advice voluntarily given.

Mental reasons for sex education.—Dr. Pique, in his investigations of the asylums of one nation, found that eighty-two per cent. of insanities among the females and seventy-eight per cent. among the males involved their sexual mechanism, and that early sex instruction would have wholly prevented much of this insanity and would have postponed the mental break in many other cases until later in life. The violations of the laws of sex is no doubt the largest source of mental degeneracy. This is the mental reason why children have a right to a knowledge of sex.

As a result of not understanding the laws of sex nature many boys and young men become mentally morbid over an imaginary sexual trouble. This mental worry is injurious to health, interferes with their studies or business and often leads to real sexual troubles. Boys should be free from worry and should be cheerful, happy and full of hope and purpose.

Moral reasons for sex education.—More men are kept from Christ and more men fail in living the Christian life, because of their sex problems, than because of all other problems combined. Here are the moral and religious reasons why children should be properly instructed in matters pertaining to sex.

#### CHAPTER II.

THE OLD WAY AND THE RESULTS.

Sex, in the near past, tabooed.—In the past, Anglo-Saxon prudery and mock modesty made sex a tabooed subject between parents and children, teachers and pupils and the minister and his congregation. Few of these leaders of the people, in the past, thought of sex knowledge as being pure, vital or sacred, but a knowledge of sex was regarded as something essentially impure, unimportant and sinful. With these convictions, few people felt that it would be wise, or that they were under any moral obligation to give sex instruction to children, youths or matured people.

Evasions and falsehoods, why?—So deeply intrenched was this idea in the minds of parents, that whenever they were asked by their child, "How did I get into this world?" "Where was I before I was born?" or "Where do babies come from?" they evaded the question by resorting to ridiculing, shaming, scolding, chastising the child, or the child was told some kind of falsehood; such as, "The angels brought you," "a big bird brought you," "an old woman brought you," "the doctor brought you in his satchel," "you were

found in a sink hole," "in a brush pile," "in a big bird's nest," or "in the cabbage patch." No wonder we find so many cabbage-headed children.

A personal experience.—When only a small boy, some four or five years old, the author was called from his bed quite early one spring morning and was informed that the fine mare had "found" a colt. With boyish haste, excitement and enthusiasm he was soon viewing the prettiest and finest colt he had ever seen. For a very brief time he looked at the playful colt, first with admiration, then with wonder and finally his boyish curiosity asserted itself. Very naturally he enquired, "Where did the old mare find the colt?" He had been given to understand for several days that the mare had been placed in the orchard with a view to her "finding" a colt. He had put to his parents a very direct question. It had to be disposed of then and Three methods were available—evasion, a falsehood or the truth. It was a psychological moment; a golden opportunity. But, alas! they did not see it in the light of the "new way," telling the truth. There was a perpetual brush pile in one quarter of the orchard that received the annual trimmings from all the trees. Hens and turkey hens found their nests there. The sows found their pigs there. The cows found their calves there. The big snakes were found there. The

servants had seen ghosts there. He was told that the mare found her colt in that brush pile. He was prepared to believe it. For six months no brush pile escaped being searched by his eager eyes.

A Canadian's experience.—Years ago, while traveling on a fast Canadian Pacific train across those "magnificent distances," so characteristic of the then unsettled Canadian west, in conversation with the conductor, the author asked, "Did you ever have one of your children to say, 'Papa how did I get into this world?" "O, yes; I have had that experience several times in my family of seven children," he replied. "Did you find any embarrassment or difficulty in answering your children?" he was asked. "No, that was easily done," was his answer. Thinking that he might have some original and helpful method of solving this perplexing problem, the author requested the conductor to relate how he had told the last child. His reply was, "Only a few weeks ago my youngest child was sitting in my lap. She gave me a searching look and said, 'Papa, how did I get into this world?' At the time, we were sitting in front of the window. Recalling the condition of the weather at the time of her birth an answer was suggested to me. My reply was, 'Darling, the day you came to our home, papa was standing here at the window watching it rain and

wishing that God might send us a little girl. It was not long until he saw you falling from the cloud and ran out and caught you and brought you to your mama." It is heathenish to tell a child such lies.

A southern mother's experience.—At the close of a lecture in a southern town, on "How to Tell the Story. of Life to a Child," a mother of culture, influence and wealth, said to the author, "When my boy was five years old he asked me about his origin. Remembering that he was born about half-past three one afternoon, about the time the Cotton Belt train passes through our town, I said, 'Why, son, God sent you into this town on the Cotton Belt train one afternoon. Our doctor was at the depot and saw you. Knowing that we wanted a boy and noticing that you were a fine fellow, he persuaded the conductor to give you to him. He put you in his satchel and brought you to our home.' Now," said the mother, "my boy is nine years old and he has never referred to that matter since. Do you suppose that he has been told by the servants and school mates?" She was urged to take her boy into her confidence, talk to him about these matters and get him to tell her all that he had learned in the wrong way and from whom. She reported the next day that she found that his little mind had been polluted with obscene words and stories for three years.

Few helps for parents.—The parents of the past loved their children as devotedly as the parents of the present; they were as deeply concerned in safeguarding their children's virtue as are the parents of to-day. In the past, parents had no opportunity to hear a course of instructive and helpful lectures on how to handle the sex problems of childhood and there were no simple and practical books from which they could get the help they needed. One would be a very poor teacher of mathematics if all he knew about the subject had been obtained from ignorant playmates and servants. Just so, we are to remember that the parents of the past, and indeed nearly all of to-day, received only half truths about sex from the ignorant and vicious elements of society. Hence, the majority of parents have been and are still unprepared to handle, intelligently and effectively, the sex problems in their homes.

Ignorance essential to innocence.—Again, we are to remember that our parents were trained to think of the organs of reproduction and their functions as being our shame and humiliation and that all reference to sex was immodest, if not sinful. They believed that innocence was inseparable from sex ignorance. They considered it their moral and religious duty to keep their children ignorant of their origin as long as

possible, and the girls were to be kept ignorant until after marriage, if at all possible. They did not believe it possible to tell, even a ten or twelve year old child, the truth about his birth, without great moral injury. They believed it to be their most sacred duty to keep their children ignorant about these facts. Very naturally they would shame, ridicule, scold, punish or tell the child a falsehood in reply to the question, "how did I get into this world?" They would do this as religiously as they would go to church on Sunday.

Bad environment, not truth, injures.—Conscientious parents remember that their minds were poisoned for years after they were told of their birth by playmates and servants. The conclusion, "if we tell our children these things, it will have the same dire consequences on them that it had on us," is very natural. These parents fail to see the difference between the effects of truth and the effects of the environment of truth. To illustrate: truth is very much like gold, unaffected in quality by its environment. Here are three nuggets of gold. One is in a slop bucket, the second is in a tar bucket and the third is in a flowing stream of clear water. Suppose you lift these nuggets from their environments. In the first instance your hand is soiled and must be washed. In the second case you have tar on your hand. It will require hot water, soap and

turpentine to remove it, and still some will remain to be worn off. In the third instance, where you lift the gold from the stream, your hand is made all the cleaner by coming in contact with the environment of the gold. But this nugget of gold was no purer in quality than the other nuggets. In the other instances it was the environment that soiled your hand, not the gold. Just so, you may find some truth in a dime novel that is as pure as similar truth found in the Bible, but you found it in a literary slop bucket. You may find some truth in one of Bob Ingersoll's books that is as pure as similar truth found in the Bible, but you should not have gone to such a literary tar bucket for it. In either event, time, personal effort and divine help will be required for the moral effects to be effaced. If you get truth from the lips of a wise teacher, a noble father, a pure mother or a good book, your mind and life will be all the purer by coming in contact with such purifying environment. It is not the truth that the child receives that does the harm, it is the environment of half truths that poisons the minds of the youth. If a little five year old child could understand, in all of the details, the conception, gestation and birth of a child, and this information was given by a noble father or pure mother, it could do the child no harm. If that statement is not true, then God has arranged a reproductive scheme, the knowledge of which is sinful and

leads to sexual sinning. In this event God would be personally responsible for all the sins of this nature.

Results of the old method.—It is not our purpose to question the love or motives of the parents of the past or present, who hold to the policy of ignorance as a safeguard to virtue. We wish now to study the results of this old method.

Under the old policy, when a bright, innocent child eagerly enquired how he got into this world, and met with ridicule, shame, and the order to "clear out," or a falsehood, what were the effects on the child? Could the child reason out why he should be thus treated? Did he feel that his question had been satisfactorily answered? If he had sinned, could he see in what way? Was he made wiser by the answer to his question? Did it lead him to a true, pure and sacred regard for sex? Did it lead to greater love for and confidence in his parents? We shall see.

How children find out.—It was not many days after this when a servant or a playmate discovered the unsatisfied interest of the child and said, "I know something you don't know. You would like to know it too. I will tell you, if you will promise not to tell your papa and mama. It is how babies get into this world." Such is the child's absorbing interest in the origin of life, that, however obedient he may be, he

will agree not to tell his parents. Now the child eagerly listens to the story of life told in half-truths, couched in smutty language. What are some of the results of getting this information in that way? (1) He discovers that his parents evaded his question or told him a falsehood. He was not capable of reasoning why his parents dealt with his question as they did. He now has the two stories of life before him. The one just received is the most reasonable. He concludes, "this is the truth, what my parents told me was a falsehood." (2) To the extent that the child comprehends the falsehood of the parents does he lose confidence in them in all matters pertaining to sex. (3) He has learned to keep such information a secret from his parents. (4) He cannot contemplate the initial of his own life and his parents' relation thereto as being sacred. The early impressions on the mind of a child are not easily removed. Ugly words, impure pictures and smutty stories, in all their vile suggestiveness, ofttimes remain through much or all of life. (5) He has been taught a vulgar and untrue sex vocabulary. (6) The sexual organs and their functions are sources of continuous impure thought and occasional jest.

False training degrading.—God never planned that his children should entertain such degraded and demoralizing views of these divinely created organs and their sacred functions. It is impossible to estimate the evil influence of this false training. Just to the extent that one fails to see that God is the author of sex, that sex is sacred and pure, his glory and not his shame, to that extent has a false training degraded him. Yet there are those who estimate their culture, refinement and piety by the degree of conscious shame and condemnation they experience when they think or speak of any phase of sex.

How confidence is lost.—Does a child lose confidence in his parents when he discovers that they have told him a falsehood about his origin? The author receives hundreds of letters, and interviews thousands of young men annually regarding their sex problems. Not one in a hundred of these young men has received the truth about his origin or a word of warning concerning the secret sin. With absolute innocence and confidence those young men went to their parents in their childhood and enquired of their origin. Treated as described, they went to evil minded ones for information and were led into vice. To-day there is not one boy in fifty who, while in his teens, goes freely to his parents for such information as is necessary for him to have, if he is to keep his life pure and chaste. There is not one girl in twenty-five who, in her teens, goes freely to her mother for such information as her developing womanhood requires. This is not as it should be. It is not natural.

Girls fall because they are ignorant.—The author, in company with reliable and responsible men, such as detectives, has visited the "red light" districts of many large cities, looked into the faces of many thousand erring girls, ranging in age from twelve to twenty-five, a majority of whom had fallen before they were sixteen. Many of these girls were asked, "Did your mothers give you such information about your origin, your sexual nature and your danger in associating with young men as a girl should have had?" Not one in a thousand could say, "Yes, my mother told me."

An incident.—Nine out of ten girls who are fallen, fell not because of a vicious choice to do wrong, but because of ignorance. A prominent physician, a teacher in the medical department of one of our largest state universities, only a few days ago, told the author an experience he had had only a few days before. A mother came to him with her ailing daughter of sixteen summers. The diagnosis disclosed that she was a prospective mother. She was perfectly surprised. She, with little hesitancy, admitted relations with her friend, but claimed that he had told her that that was not the way children were brought into this world. She did not know the name, the nature or the results

of the act that involved the happiness, character and destiny of three souls—hers, his and their offspring. No tongue can tell, no rhetoric can describe and no imagination can depict the sad consequences of this one mother's neglect. Whenever a child has grown up to maturity under this policy of silence and remained pure, it was not because of ignorance, but due to some other cause.

Another incident.—In a western town the author was asked to give the high school boys a special lecture. After this lecture was over, while passing through the hall, he was approached by the lady principal, with a request coming from the young ladies of the high school, asking for a special lecture adapted to their age and sex. The request being granted, she added, "Several of the girls said, 'O, we wish he was a lady lecturer! There are so many questions we should like to ask, but we would hesitate to ask a gentleman lecturer.' I said, 'Girls, why don't you ask your mamas those things?' With the most perfect surprise, they replied, 'Why, we would not think of asking mama such questions." This loss of confidence in their mothers started when they first asked about their origin. Can a system of moral training be right when it produces such results?

The harvest.—In round numbers 2,000,000 children are born into this Christian nation annually. Onefourth of this number die before they are seven years old. Annually one and one-half million children ask the question of their parents, "How did I get into this world?" Not one in twenty gets a kind, truthful, and intelligent answer. Nineteen out of twenty are told a falsehood or they are ridiculed and ordered to "clear out," "shame on you," "I am disgusted with you," "better never let me hear such an ugly question out of you again." That settles it. The golden chain of confidence and influence is broken. Never again will these children return to their parents for information, advice and counsel on matters of sex. Elsewhere, they will find those who will welcome their questions and even introduce the matter and gladly supply them with the information desired. These children, a million and a half strong, are soon adrift on the storm-tossed, passion-seething sea of early adolescence. They are without a moral chart or compass. They know not their moral longtitude and latitude. They are drifting, rapidly drifting towards ports unknown to them. The church now becomes busy in her work of rescue. But the church leaves them ignorant of their impulses, weaknesses and dangers.

Quarter of a million boys sacrificed annually.—Time passes. Many of the rescued are caught by the tides

of passion and are swept back into deeper depths of passion's sea. The boys are now sixteen to twenty-five. They have boon and base companions. Their imaginations are at fever heat with morbid curiosity and interest in the billows of sensual pleasures that heave just ahead of them and their ambitions are aflame with lascivious daring. In these lustful billows a quarter of a million young men annually sacrifice the priceless gem of manhood's virtue. Now they are in the whirlpools of sinful passion where eighty per cent. of them become diseased and many of them perish in the awful maelstrom of lust.

Sixty thousand girls sacrificed annually.—With the passing of time, the girls from twelve to twenty, many without the safeguard of knowledge, are associating freely, gaily with their boon male companions, exposed to all the temptations and dangers incident to their social environment on this same sea of passion. In the immeasurable depths of this sea of human depravity sixty thousand of these girls annually lose the priceless gem of womanhood's virtue. Owing to the double standard of morals, a lifeline of hope is thrown to all of the morally wrecked young men, while nearly all of the sixty thousand wrecked young women are left to perish in the maelstrom of immorality, without a glance of sympathy or word of pity.

The blackest and meanest sin of present-day civilization is our false, double standard of morals. In the name of all that is decent and just why should the woman be crucified and put to open shame, while the man is lionized and made popular, for the same act?

Never, until we secure a single standard of morals, the same treatment for the man that we give the woman, can we hope to make much headway in reforming society.

Society, like God, should condemn in the man what they condemn in the woman.

Let both stand or fall together, for before high heaven, both are equally guilty.

If the woman is to be cast out and condemned to the "scrap-pile" of society for her wrong, place the mark of the beast upon the man, the man who seduced her, cast him down by her side and compel him to stay there until he too has paid the uttermost to atone for his sin.

Parents should strive just as hard to teach the beauty and honor of purity to their sons as to their daughters. No sensible or fair reason can be offered why young men should not go to the marriage altar just as pure as they expect to meet their wives there. And it will be so when our boys are properly taught, and society, the church and the home demand the single standard of morals.

Who is responsible?—Thousands of poor prudish parents line the shores, who, with broken, crushed and bleeding hearts, cry in anguish, "Where is my wandering child tonight?" The poor, ignorant, diseased, passion-ridden children, in many cases beyond the reach of the home, society and the church, exclaim, "Oh, if I had only been told of these dangers!" All along the almost socially inaccessible rockbound shores of this sea of human passion the churches and philanthropists have built and maintained rescue and foundling homes at an outlay of millions in money. The Christian workers engaged are not and cannot save one in twenty. The foundling homes are crowded to a dangerous unsanitary overflowing with illegitimate children, whose mothers are out in the rapids of vice or entirely lost in the depths of immorality. Too long philanthropists have devoted their means to the work of rescue and have neglected the far more important and effective work of prevention. Too long have the churches opened their doors to rescue lecturers and closed them to preventative lecturers. Too long have the churches been satisfied with snatching, here and there, a forlorn piece of human wreckage from the waves of vice, instead of erecting a lighthouse system of properly educating and warning the children and youths of the land.

This series of illustrations suggested the following story to the author:

"Say, mama, where did the baby come from?"
"Why, son, the doctor brings the babies." "Did the doctor bring this baby?" "Yes, son, the doctor brought him in a satchel. Now, son, go out and play



and don't ask mama any more questions about the baby." It is natural for a boy to obey and believe his mother, but to this boy his mother's answer only increased the mystery of how babies get into the home. While he believed his mother, he

was not quite satisfied with the explanation.

One day he finds himself in a group of boys on the play ground. One of the boys tauntingly remarks, "I will bet this 'mamy-boy' don't know where the babies come from." He quickly resents the insinuation with the assertion, "Yes I do; mama told me. The doctors bring them in a satchel." Then all of the boys have a rousing big laugh at his expense. At length, one of the boys offers to tell him all about it. While the leader

is telling the story in half-truths, clothed in the most obscene language, the other boys are nudging each other and laughing lustily. The story captivates the boy. It is so much more reasonable than the answer he received from his mother that he



concludes, "This is the truth and what mother told me was a falsehood." He has lost confidence in his mother. He keeps what he has learned a secret from



her. His mind is polluted. No more will he go to his mother with his questions. He will go where he is welcomed and can get information.

One day he reads a note handed him by a school-mate that gives him more wrong information on sex. A few days later, the author of the note has a side-chat with him and boasts of his conquests among girls of a certain kind. His mind is now astir with morbid curiosity, and he is restless under the consciousness of new and strange inpulses. He frequently meets the



boys in their cliques on the playground and in the toilet. Gradually they introduce him to the secret vice

One day his mother sends him down town on an errand. A news boy calls him aside and shows him some very suggestive pictures of women. Having some money of his own, he buys a set, takes them home and

hides them from his mother. Several times a day he takes them from their hiding place and revels in lustful fancies and delight as he looks on them, while his unsuspecting mother contemplates the providential protection of her son and his angelic innocence.

There are at least four very obscene books being circulated, bearing no name of author or publisher. When one of these books gets into the hands of boys of the seventh and eighth grades and the high school, it is worn thread-bare, as it is circulated from one to another.

One day, this boy was handed one of these four books. Every phase of sex perversion, found among fast women



and immoral men in the upper crust of easy moving society, is told by the author in the most obscene and exciting detail. He reads it, then he rereads it several times. Eternity alone can tell the injury that was



done this boy by that book.

He decides to go to a "show" and there he receives more false ideas of men, women and marriage. The low-necked, above-theknee and slit-skirt dress, with fleshcolored and close-fitting



underwear of the actresses and female dancers set his morbid curiosity wild. Divorce plots, efforts at the overthrow of virtue and the most suggestive spooning scenes fill in the interims between the more exciting parts of the night's entertainment.

He is now eighteen.

Like most all young men, who are healthy, he has some imaginary and some real sex problems he does not understand. He is worried about them. He reads the advertisements of "quack" doctors, sends off for their treatment; once in their clutches, they bleed him of his money, time and health, and bring him no relief.

Still puzzled and having been told repeatedly the "sexnecessity" lie, that one's physical, mental and sexual health depend upon the exercise of the creative function, he decides to do "what most men do." For



several years he is the leader of the "gay" young men. Such leadership means social dissipations, social sins, social crimes.

Time passes. He had been one of the boys. He met, wooed and won a woman of beauty, truth and virtue. His dissipations are things of the past. The wedding day has come and gone. He takes her to his palatial home. The portals swing wide to welcome her. She reigns in that home like a queen. In twelve brief months she glides to the bed of suffering like an

angel, and the cold waters bathe her feet as she endures the throes of parturition. Can there be greater suffering? We shall see. Consciousness is restored. A look of fondest anticipation beams from her eyes and a smile of infinite



joy illumines her pale cheeks and brow when she receives her first-born into her arms. Then, a shriek of heart rending agony! She realizes that her babe can never run and play as other children do. Its features are weazened, its body deformed, its mind enfeebled and its eyes are blind. For days she lingers

at the portals of death, not from the pains of parturition, not altogether from a vicious infection, but from the bitterest disappointment that can come to a mother.

One day the family physician calls the young husband and father into a side room and says, "Young man, you were not cured; your wife may be an invalid for life and your baby can never see."

There is enough pathos in this illustrated story, reproduced in real life, many times annually, in every county, of every state in this great nation of ours, to lead every one who has, or who may, assume the responsibility of marriage, parentage and the training of a child to become a thorough convert and an active advocate of the new methods of dealing with these personal and social problems.

# THE PRICE HE PAID. By Ella Wheeler Wilcox.

I said I would have my fling,
And do what a young man may;
And I didn't believe a thing
That the parsons have to say.
I didn't believe in a God
That gives us blood like fire,
Then flings us into hell because
We answer the call of desire.

And I said: "Religion is rot,
And the laws of the world are nil;
For the bad man is he who is caught
And cannot foot his bill.

And there is no place called hell; And heaven is only a truth, When a man has his way with a maid In the fresh keen hour of youth.

"And money can buy us grace,
If it rings on the plate of the church;
And money can neatly erase
Each sign of a sinful smirch."
For I saw men everywhere,
Hotfooting the road of vice;
And women and preachers smiled on them
As long as they paid the price.

So I had my joy of life;
I went the pace of the town;
And then I took me a wife,
And started to settle down.
I had gold enough and to spare
For all of the simple joys
That belong with a house and a home
And a brood of girls and boys.

I married a girl with health
And virtue and spotless fame.
I gave in exchange my wealth
And a proud old family name.
And I gave her the love of a heart
Grown sated and sick of sin!
My deal with the devil was all cleaned up.
And the last bill handed in.

She was going to bring me a child, And when in labor she cried, With love and fear I was wild— But now I wish she had died. For the son she bore me was blind And crippled and weak and sore! And his mother was left a wreck. It was so she settled my score.

## How to Tell the Story of Life.

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I said I must have my fling,
And they knew the path I would go;
Yet no one told me a thing
Of what I needed to know.
Folks talk too much of a soul
From heavenly joys debarred—
And not enough of the babes unborn,
By the sins of their fathers scarred.
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#### CHAPTER III.

Who Should Give This Knowledge.

Parents, the natural teachers.—When children are born, they have a capacity for learning how to crawl, stand alone, walk, love and hate, talk, read and write, to judge of what is right and wrong. All they may come to know in the future, true or false, good or evil, they must learn. In bringing children into the world parents assume the responsibility of thinking and deciding for the child during infancy, and of safeguarding their future well-being by properly looking after their physical, mental and moral interests. Moreover, the parents assume the responsibility of giving their children such training and education as their development and future interests require.

Children naturally go to their parents.—Coming into the home utterly devoid of knowledge, physically and mentally helpless, children unconsciously come to recognize their parents as their natural teachers and to have absolute confidence in them. Ask a little boy of three to ten years old who he thinks to be the greatest and best man in all of the world, and the prompt reply will be, "my papa." Ask a little girl of the

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same age who she thinks to be the greatest and best woman in all of the world, and her unstudied reply will be, "my mama." The answers may be true or false, but you do not doubt the sincerity of the child. The greatest calamity that can come to children comes when they are compelled by convincing evidence to lose faith in the greatness and goodness of their parents. No greater misfortune can come to parents than to lose the confidence of their children. This natural and complete confidence and dependence of children in their parents give to parents a very decided advantage over all other teachers, good or bad, in the early training and education of their children. It is because of this natural confidence that children first go to their parents with questions about their origin. If parents do not betray them, they will continue to come for information concerning all of their sex problems. It is these conditions that make parents the first and most natural teachers of sex knowledge.

The boy naturally goes to his father, after he is ten.—
While it is usually the mother who is expected to give
the story of the life to the enquiring child, this is not
necessarily true. Either the father or the mother, or
both, may give this information. The children are
practically neuter as to gender until they are ten years
old. From this time on the boy will look upon life

from the masculine point of view and his father becomes his natural teacher. But if the father is careless or dead, the mother should see that her boy gets such information and advice as his developing boyhood demands. She can give much of this. She can secure for him books adapted to his age. She can ask the family physician to give him a talk, or his teacher or pastor, if they be informed.

The girl naturally goes to her mother, after she is ten.—The girl, at the age of tcn, begins to look upon life from the feminine point of view and her mother becomes her natural teacher. But if the mother be careless or dead, the father should see that his daughter gets such information and advice as her developing girlhood and womanhood demand. He can give her some advice that should come from a father's point of view. He can secure such books as will be of value to her. He can often secure the services of a lady doctor or some wise mother in the community. The mother should not neglect to be free with her son, or the father with his daughter. It is a fine thing for a boy to get information and advice from the viewpoint of his mother, and for the daughter to receive information and counsel from the viewpoint of her father.

Schools must leave earliest instruction to the home.— There is a growing conviction that sex hygiene should be taught in all of our schools. Many colleges and universities and some high schools have introduced it in a limited way. This instruction will be first introduced into the high schools, then later into the seventh and eighth grades. Definite sex instruction will perhaps never be given to students under ten or twelve years of age. The schools must leave the first and most important part of this delicate work to the parents. The teaching of the moral side of sex in the public schools can, at best, only supplement the work of the home. For sex instruction to be most effective, both the moral and the scientific aspects of the subject should be presented in the home and school. The home, if ideal, will be the place for ethical instruction and the school will best be fitted for presenting the scientific

Some parents will never do their duty.—The present great moral awakening will doubtless lead a majority of parents to assume the duty of instructing their children in these delicate truths. One-fourth of the parents will never do this. Their children will receive no instruction in the home and will not be encouraged to go to church or Sunday School. Since no knowledge is so necessary to a child's well-being, and since these children do not get this information at home and do not go to church, they must receive this information in the schools.

What the Sunday Schools could do.—This instruction could be given in a very effective way in segregated Sunday School classes. Every Sunday School teacher, including the pastor, should be thoroughly informed and qualified to give this instruction. They should welcome parents and young people who seek advice and counsel. The work of the church should supplement the work in the home.

### CHAPTER IV.

WHAT KNOWLEDGE SHOULD BE GIVEN, AND WHEN?

Determined by age, sex, curiosity, etc.—The question forming the heading of this chapter refers to personal purity and sex knowledge. What, and how much, information should be given to a child at any one time should be determined by the age, sex, intelligence, curiosity and eagerness of the child.

When the child seeks information.—Every child should be told the truth about his advent into this world. This should not be forced on the child ahead of his mental development. When a child begins to show a natural interest by voluntarily asking questions, he is prepared to receive the information, if given in a natural way.

Better too soon than too late, or never.—Some children become interested by the time they are four or even younger, others not until they are six or seven. If a child does not enquire of his parents about his origin by the time he is seven or eight, it would be well for the parents to ascertain whether he has not received this information from unsavory sources. If they find he has, they then face an unfortunate situ-

ation. It would have been better for them to have told the story of life a year too soon than ten days too late. But they should face the situation. Further delay will increase the difficulty and the danger. The child's mind has been polluted. Morbid curiosity has been aroused. He has a perverted vision of sex. He has been largely misinformed. It is harder to unteach untruths than it is to teach the truth. The effects of wrong teaching can be overcome only by right teaching. It will require more time, more care and more patience now than it would have done before.

The best way.—The most natural and satisfactory way of telling the story of life to a child is to approach the question gradually, by telling first how God or nature brings every sprig of grass, plant, vegetable and tree into the world. Here you can go into every interesting detail that the child can comprehend. It will save going into the details when you come to the higher animals and man. The child's mind comprehends a great deal more than most parents know. If the details are brought out clearly among the plants and lower forms of animal life, the child's fancy will fill out to his own satisfaction the details among the higher animals and man. In early adolescence, the facts may be given in detail. At the close of the first story, promise the child that in a few weeks or months, when he is older and can understand things better,

you will tell him another story, how all the little oysters and fish are brought into the world.

How often, a story.—The amount of time allowed to intervene between the first and second story will have to be determined by the age, intelligence, eagerness and curiosity of the child. The second story should be introduced by reviewing the first story. There are several advantages in this. The child's mind is refreshed with the truths of the first story. If he has had his mind tainted, at any time, by vile stories, there is no better way to correct this than by telling him in a perfectly natural way how God brings all the little plants into this world. There is nothing in this to suggest impure thoughts. He carries the similarities of reproduction in the plant world right over into the animal kingdom. Again the review serves the purpose of a splendid introduction to the second story. When this story has been completed, assure the child that in a short time you will tell him a third story about the insects and birds. This method should be continued until the last story has been told.

The best time.—If these stories are told in the spring and summer, the parents will be able to show their children real examples of mating, embryology, pregnancy, germination and birth. Every part of nature's plan of perpetuating plant and animal life can in this way be made interesting, plain and instructive to children. There is not a place in the world where a child can live where it is not possible for parents to get a few flowers and plant some garden seed, even in a can of dirt. In this way the whole story of life may not only be told but the processes witnessed. These processes and truths become natural, real and sacred to the child.

The difference between a boy and a girl.—When children are quite small they naturally become interested in knowing why one child is a boy and another is a girl-what makes the difference between them. Where there are small boys and girls in the same home, under eight or ten years of age, provided their minds have not been contaminated, they should be permitted by the mother and under her watchful care, to bathe together. Under these natural conditions they will notice a difference in their bodies and will naturally make some inquiries. This will give the mother a natural opportunity to explain the difference. Or when the mother is dressing or bathing the baby, the older children will naturally be about. Let them admire the nude form. This may suggest the question of difference. A wise explanation from the mother may save a child from years of morbid curiosity and sex injury.

Object lessons of mating.—In the spring and summer, every child daily witnesses the mating of the common

house fly. It is so common that even the vicious do not pay any special attention to it. Impure thoughts are rarely suggested by it. The house fly furnishes a splendid object lesson which can be used by parents in explaining the functions of the reproductive organs.

Witnessing the birth of animals.—It is a great deal wiser for a father to invite his son to accompany him to witness the mating and birth of the domestic animals than for the boy to sneakingly seek such opportunities in a clandestine way. The first is natural, the last way is unnatural. The first gives the father a natural opportunity to explain reproduction and birth and to advise him of what is modest, discreet and manly in viewing and speaking of such scenes. For the boy to sneakingly look upon such scenes is positively degrading. There is no sane reason why the mother should not accompany her daughter to witness the same phenomena, that she may have an opportunity to give the same instructions to her.

Advantages of the new way.—Wherever the parents have told the stories of life, in a frank, natural, chaste and scientific way, their children, when ten and twelve years old, look upon sex in a perfectly natural way, they can be easily approached by their parents, and they are free to come to their parents for information

and advice. This natural condition of childhood and companionable relation between parents and children is certainly an improvement over the old method that caused children at that age to have morbid curiosity, precocious passion, perverted sex vision, acquired bad habits and lost confidence in and afraid to approach their parents for advice and information.

Makes future talks easy for the mother.—As time passes, the mother who has given her daughter the stories of life will find it easy and pleasant to give her daughter information and advice concerning puberty, the secret vice, the choice of girl chums, her association with boys, the deeper significance of sex, her association with young men, the habits of many young men, venereal diseases, the choice of a companion and the miracle of motherhood.

Makes future talks easy for the father.—In like manner as the years go by, the father will find it easy for him to give his son information and advice concerning the secret vice, the choice of boy chums, his social relations with small girls, puberty, the function of his sexual organs, experiences common to young men, the danger of quack doctors and their pamphlets, prostitution, venereal diseases, his social relations with young women, the choice of a companion and the sacredness of fatherhood.

## CHAPTER V.

How Should This Knowledge Be Given?

Qualifications needed.—The idea that nature will teach parents and teachers how to teach sex truths to children and young people is just about as silly as the old idea, "If God has called you to preach, He will tell you what to say." We have all heard samples of that kind of preaching and were made no wiser or better by what we heard. There are few adults who are prepared to tell the story of life to a child and sewer still who are able to give additional instruction as the child grows older. There are three indispensable qualifications needed by teachers, parents and lecturers to make their advice and instruction wholesome and efficient.

A moral qualification.—(1) They should have a moral qualification. They should regard the organs of sex and their functions as pure and sacred. If they are accustomed to thinking of them in a light and lascivious way and of talking about them in the language of the street, it would be a dangerous experiment for such to attempt to tell their children about their birth or warn them against sexual vices.

One smutty story, told by a father and overheard by his son, will destroy all the good influence of all the talks on personal purity the father can give to his son in a life time. The same is true of a mother's influence on her daughter and a teacher's influence with a pupil.

A mental qualification.—(2) Parents and teachers should have a mental qualification. One-half of the names, used by matured people, when referring to the organs of sex, their functions and abuse, in their true meaning do not even remotely refer to these organs, their use or abuse, and many of the words used by them could not be found in the dictionary, for the simple reason they do not belong to the English or any other language. This is a sample of the mental fitness that perhaps a majority of matured people have for this important work. They picked up these words in childhood from the ignorant class whose minds were filled with debasing thoughts of sex. The use of these words, in the presence of a boy, who is familiar with their use on the playground, suggests impure thoughts to him. Those who would teach truths to the young or old, to the individual, to classes or to the masses should be able to command a chaste, plain and scientific language. It is difficult to say which needs correct sex instruction most, the voung or the old.

Recently a cultured lawyer invited the author over to his office for a friendly chat. He reproduced in

gesture and language, as best he could, a talk he had given his twelve year old boy, warning him of the dangers of the secret vice. It was evident that he loved his boy and was deeply interested in his future welfare. The language he used was the same he had learned when a school boy and the same his boy had evidently heard on the playground. It is decidedly a question whether he did his boy any good. A good talk was spoiled by the use of unfortunate language.

**Skill needed.**—(3) They should possess skill. It requires time, reading, thought and experience to develop skill. The effect, good or bad, produced on an individual or an audience will be determined in no small measure by the methods used in approaching the subject and in dealing with it. One's motives may be most unselfish and sincere, but if he goes at the subject bluntly, awkwardly, severely, suggestively, he will accomplish little or no good.

In a western town of twenty thousand, where the moral conditions in the high school were simply deplorable, the superintendent decided that he would give the boys and young men a talk on personal purity. He called into the chapel seven hundred boys and young men. This was a new experience to him and he approached the subject abruptly. The boys, having been accustomed to treating every reference to sex as a joke, anticipating what was coming, began to

nudge and wink at each other. The attitude assumed by the boys embarrassed and caused the teacher to lose self-control. He soon had to resort to the use of questionable terms to make himself understood. He utterly failed to accomplish what he desired and what the boys needed. The experiment came near costing him his position. Eighteen lectures from the author, two weeks later, won the town back to the superintendent. The citizens saw that what the superintendent desired to do was just what the boys needed and the town needed. He lacked skill.

A course of lectures needed.—A few editors, doctors, teachers, ministers and authors have been rather severe on parents for not teaching their children these truths. No doubt some censure is due. But they should remember that ten years ago few parents had ever heard an address from a wise teacher, a minister or had read a book that would give them any idea of how to give this instruction. This condition exists largely today. The above leaders owe it to every community to provide a course of practical lectures for the masses annually, and to see that every home has a chance to secure suitable books on personal purity.

Some general advice.—In giving this instruction there are some general principles that should be observed. The language and thought should be adapted to the age, sex and intelligence of the individual or the audience.

In the home it is more natural for the father to impart this knowledge to his son and the mother to her daughter. These should be strictly private, confidential, friendly talks—just two in these confidences, papa and his son, or mama and her daughter. No other member of the family need know about it.

In community work, there should be a talk given just to boys from ten to fourteen years old. The number of boys to an audience should not be many. This is a difficult age to handle. Only an expert can do it. There should be a series of lectures given just to men. Since manhood has dawned by the time a boy is fifteen and he is then exposed to every danger that the matured man is, there is no reason why the boy of this age should not hear the series of lectures to men: unless the series includes one of advice to married men. There should be a lecture given to girls from ten to fourteen, and there should be given a series of lectures to matured women, including all girls from fifteen up. There are some truths pertaining to our social relations that can be presented safely to mixed audiences. But, if a community is to receive safe, practical, definite, scientific and ethical instruction, it must be done in the main to segregated audiences.

This instruction should be given in a dignified, manly, sober, sane and reverent manner, in the same way that any other vital truth would be presented.

#### CHAPTER VI.

## A TALK ABOUT BABY PLANTS.

Mama compliments the child.—Son (or daughter, or the child's given name) mama (or papa) is glad to know that you are now old enough and smart enough to become interested in knowing where you were before you were born and how you got into this world. Papa and I have been expecting you to become interested in this subject and we have talked together over what we have decided you ought to know and the best way of telling you. We are especially pleased because you came first to us with your questions. Papa and mama love you as no one else can or does. and we are more interested in you than any one else can be. We are your natural teachers in such delicate, private and sacred things as you have asked about. God has planned for children to come to their parents when they want to know how He sends little children into the home.

Babies know nothing at birth.—When you came to us you were tiny and helpless. You could not crawl, stand alone or walk. When you were born you did not know anything. When you learned how to crawl, papa and mama thought you were very smart. Yet,

you did not know enough then to keep from crawling into the fire, a pool of water, or over a cliff. You did not know enough to keep from swallowing pins, eating glass or poison. At first we had to do all of your thinking for you. Even then your mind was growing and every day you were learning something new. All you know today you learned since you were born. This world is full of things to be learned. In a whole lifetime one cannot learn all that is possible to be known. But, there are a great many things we should learn, as we grow from childhood to manhood and womanhood.

Children learn something each day.—You know some things today that you did not know last year, and some things that you know now you could not have understood a year ago, for the reason that you were not old enough. In this world of mysteries, there are many things that you would like to know, but you understand that your mind is not strong enough. It is a real pleasure to know that, as you grow older, you will be able to study them and to understand many of them. You would like to know all there is in the fourth reader. There is nothing in the fourth reader that could do you a bit of harm, but there are some things in the fourth reader that you could not understand. If mama should read them to you and try

ever so hard to make them plain, there would still be some things in the book you could not understand. This is because the book was not written for children of your age. It was written for children who are several years older. You know that you must learn first what is in the first reader, and when you have learned to read and understand that, then you will be ready for the second reader. The second reader prepares you for the third, and that prepares you for the fourth.

Things a child cannot know.—Just so, you would like to know how God brings little children into the home. It is God's beautiful and wonderful plan. It could not do you any harm, if you could understand it. But there are some mysteries about how children come into this world that you are not old enough to understand.

Stories that mama will tell you.—Mama will, at this time, tell you a very beautiful and interesting story that you can understand and enjoy. It is how God brings all of the little baby sprigs of grass, plants, vegetables and trees into this world. Then, in a few months, mama will tell you how God brings baby oysters and fish into the world. Then, every few months, mama will tell you a new story, until you have been told how the baby insects, frogs, birds, animals come into the world, and finally the last story—how little babies come into the home. By the time you are eight years old you will be ready for the last story.

Right one time and wrong another.—You are old enough to know that there are many things that it is right and necessary to do six days out of the week, but it would be wrong for us to do them on Sunday. Then you know that there are a few things that we do, while proper and right, under certain conditions and at certain times, it would be very wrong to do them under other conditions. For example: Every few days you take an all-over bath. It is perfectly right and proper for you to do this and for mama to help you. All people, who desire to live clean and healthy lives, take frequent baths. But you have noticed that of late, when you take your baths, that the neighbors are not present. Large boys and girls, men and women, do not bathe together. This is because our bodies are sacred and they should not be exposed. This is why we wear clothing, that our entire bodies may not be exposed to the public. We do not speak the names of God and Jesus in a light and frivolous way, for the reason that these names are sacred.

The sacredness of childbirth.—Of all of the delicate, pure and sacred experiences of life, that which is the purest, the most delicate and most sacred, is how little children are brought into the home. It is so sacred and delicate that good people seldom speak of

it, and never in a light and frivolous way. It is for this reason that you have never heard your papa and mama speak of it. It is not wrong for husbands and wives, fathers and mothers to speak to each other about this experience. There is no harm in grown unmarried people-speaking of the matter, when there is some good reason for doing so. It is not wise and best for little children to speak to each other about how babies come into the world. When they become interested, they should go to their parents, just as you have come to me. We are your natural teachers and we want you to always feel perfectly free to come to us with questions about things of this nature. When you are older, you will understand better why mama gives you this advice.

Some do not look upon it as sacred.—Some men and women, boys and girls have not been trained to be good. They get angry, quarrel and fight, use bad language, break the Sabbath and do other wrong things. Some appear to enjoy doing wrong and in leading others to do wrong. These people do not look upon God's plan of bringing children into the world as being pure and sacred. They use very bad language when they talk to each other about the story of life and when they try to tell it to others. When little children hear these children and grown people talk

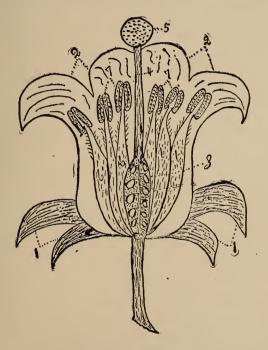
about these things, their little minds are filled with bad words and ugly thoughts. In this way many small boys and girls are started wrong and are sure to have a hard struggle to rid themselves of impure thoughts, words and habits in after life.

Mama's advice.—It may not be long before some schoolmate, or some one older than yourself, will say to you, "I know something that you don't. You would like to know it too. I will tell you, if you will not tell your papa and mama. It is how you got into this world." Whenever some one offers to tell you something that you are not to tell your papa and mama, you may be sure that it is wrong, that it will injure you and most likely it is false. Mama would advise you to say to them, "I do not care to know anything that I can not tell papa and mama."

The story of baby plants.—The story of life that mama will tell you at this time will be about the plants, flowers and trees, how their young come into this world. I have gathered some beautiful flowers that will help to make the story plain to you. This will be our first lesson in what is called Botany. When you get to be older you will study Botany in school. Botany is a study of plant life. Then you will learn that every part of a plant has a special name. When

you are older, you will learn and remember the names of plants and their parts.

The calyx.—The story of life, in all flowering plants, begins in the flower. We will now look at and examine



this flower. At sight, we notice that the parts of a flower are arranged in whorls or circles. The outer

circle of the flower is called the (1) calyx. You will notice that in some of these flowers, the calyx is highly colored, in others it looks like small green leaves and in some of the flowers the calyx is entirely absent. You will notice that in some flowers the calyx is composed of four or more parts. These separate parts are called (2) sepals. In other flowers the sepals have grown together in a circle and appear to be only one. In such flowers we count the sepals by the number of notches or curves on the top edge of the calyx.

The corolla.—The second whorl is called the (3) corolla. This whorl is usually the most highly colored part of the flower. If either of the whorls of the flower is absent, it is the calyx. The separate parts of the corolla are called (4) petals. Some times the petals are separated to the base of the flower. In other flowers they are more or less united

Stamens, or papa parts.—While the calyx and the corolla form the most attractive and beautiful parts of the flower, they are by no means so important as the parts we will now study. Let us now carefully study these central organs. They are called the essential organs. Were it not for these organs in the flower, no new grasses, plants, vegetables and trees would come into the world. Such a misfortune would rob this world of much of its beauty and wealth. In

this flower the next circle consists of a number of small, slender organs. These are called (5) stamens. On top of these organs are delicate bodies, poised so that the merest breeze will shake them. These bodies are filled with a very fine, powdery substance called pollen. These bodies producing the pollen are called (6) anthers. You can rub the pollen off with your finger. This dusty pollen varies in color in different flowers.

You cannot remember all of these names now, so I will give you another name that you will have no trouble to remember and it means the same thing as the word stamen. I guess that it was the second little word that fell from your-little baby lips that mamma understood. It was the word papa. These are the male organs of the flower, or they are the papa parts of the flower and possess the father nature of the flower.

Pistil, or mama part.—The central organ in this flower is called the pistil. The pistil is formed of three parts. At the base of the pistil is the (7) pod, more correctly called the ovary. In the ovary little seeds are formed. On top of the pool or ovary is usually to be found a slender stem called the (8) style. On top of the style is a delicate spongy enlargement called the (9) stigma. The stigma, style and ovary form the pistil. In some plants the flower has a number of pistils.

But we will not try to remember all of these names now. Mama will give you another name that you can remember. It was the first little word that ever fell from your little baby lips. It was the word mama. Well, the pistil, composed of the stigma, style and ovary, is the mama part of the flower and possesses the mother nature of the flower.

Papa and mama natures unite.—When the pollen is ripe, the anther cells of the papa parts of the flower burst open and the tiny, light, powdery pollen falls out and is carried by gravity, wind or insects to the stigma of the mother part of the flower. The little pores of the stigma open, admitting the grains of pollen, which the little currents of water in the style carry to the seed in the ovary. When the pollen, possessing the father nature, unites with the tiny germs in the ovary, possessing the mother nature, the little germs or seed are said to be fertilized. That means that both the papa and mama natures have united and that there is life in the seed. When this is done the seed is very tiny. If the two natures had not united, the little germs in the mother part of the flower could never have developed into seed. But now the seeds grow and ripen in the pod. While this is being done, food is being stored up in the seed for the little baby plants to live on for the first few days after they come

into the world. In such seed, there are the tiny beginnings of future plants.

Sprouting of seed.—When the seeds are ripe, the pod bursts open and the seeds fall upon the ground, or men gather them and later plant them in the soil. In the spring time, the sunshine and rain cause the life in the seeds to become active and soon the seeds sprout and little stems appear above the ground. When these little stems of life appear above ground, they are nothing but little baby sprigs of grass, little baby plants or little baby trees.

"Be fruitful and multiply."—When God created the first grasses, plants and trees, He commanded them to be "fruitful and multiply." In this command, God meant for them to bring little baby plants into the world so as to keep the world beautiful and to furnish all of the animals and man with plenty of food. In this story you have learned how all the grown-up plants and trees obey this command of God.

Mother-flowers and father-flowers.—In the flowers we have studied, we have found both the male and female organs to be in the same flower. Each flower possessed the male and female natures, or as we have called them, the father and mother natures. But this is not true of all the plants and trees. In some of them, flowers are found having only the stamens, or

father organs. These would be called father-flowers. They could not produce seed or fruit. On other plants and trees of the same kind could be found flowers having only pistils. These are mother-flowers. Father-flowers and mother-flowers may be found growing on the same limb of a plant or tree, as in the Indian corn and the mulberry tree. Among such trees as the poplar, willow and sometimes the persimmon tree, one tree will bear only father-flowers and another tree will bear only mother-flowers.

Indian corn.—In the Indian corn, the ear of corn, including the cob, grains of corn, silks and shuck, form the mother part of the corn stalk. The tassel is the father part and contains the father nature. The tassel forms millions of grains of pollen. On passing through a patch of corn, you have noticed the pollen falling everywhere and on every object. There are often as many as one thousand grains of corn on one ear. Each grain sends out from one to three little silks beyond the shuck to catch little grains of pollen. Should one little corn germ on the cob fail to receive a grain of pollen it would never develop. If there were no grains of corn formed, there would be no corn to plant and in a few years there would be no corn in the world. Here we see that every little baby stalk of corn must have a father and a mother.

What gravity, wind and insects do.—There are three ways by which nature carries the pollen to the mother part of the flower-wind, gravity and insects. In the corn we found that the ears are below the tassel. Gravity and the wind are the agencies that nature uses in bringing the two natures of corn together. Where the father organs are short and way down in the bloom, such flowers form a sweet juice at the base of the bloom. This attracts the bees and other insects. As they squeeze their way into the neck of the flower and then back out, they rub off grains of pollen onto their legs, backs and wings. They carry this pollen to the next flower of the same kind and on entering the neck of that flower, they rub off some of the pollen onto the stigma of the mother part of the flower. In this way the seeds are fertilized. God arranged for these flowers to form the sweet juice so as to attract insects that in this way their seed might be fertilized.

The two great laws.—In this story of the plants, you have learned in a general way of God's plan of bringing into being all of the little grasses, weeds, plants, vegetables and trees. You have learned two great laws, namely: Every plant and tree that comes from seed must have a father and mother. This is the first law of nature. We have also learned that the father and mother natures must unite with each other before a

baby plant can come into the world. This is the second law that we have learned. When we come to study God's plan in bringing baby oysters, fish, insects, birds, animals and human babies into the world, we will find that God uses the same laws.

These laws are pure and sacred.—When we look upon a bed of beautiful flowers, pin one on our dress, gather a bouquet to place in a vase in our room, or to be used in forming a wreath of flowers to be placed on the coffin containing the lifeless body of a friend, when they are in all of their gorgeous beauty, fragrance and freshness, these two laws are at work in their effort to bring another generation of plants into the world. God is the author of the male and female organs of the plants, and for this reason the union of their two natures is sacred. Plants were the first living things that God made. Man was the last living being that God made. Plants were at the bottom of God's creative work and man was at the top. If the laws that we find in the plants, enabling them to bring their young into the world, are the same laws that enable human fathers and mothers to bring their babies into this world, and these laws are pure when found in the plants, they certainly should be considered pure and sacred in the human family. The human family being so much higher in the scale of life than the plants, we should regard these laws as being much more sacred in the human family than among the plants. From this you will see how very sinful it is to speak lightly of how babies come into the world.

In mama's next talk she will tell you a story of how the little oysters and fish are brought into this existence.

#### CHAPTER VII.

# A TALK ABOUT BABY OYSTERS AND FISH.

In this talk we will find out many interesting things about God's plan of bringing little oysters and fish into the world. Before we take up this new story, we must refresh our minds with some things we learned in our first story. We will be able then to appreciate the resemblances and differences between the coming of little plants, oysters and fish into the world.

A review of the plants.—In studying the story of life among the plants, we found in most all flowers that they had male organs and female organs; that the male organs produced a fertilizing powdery substance called pollen and the female organs produced seed; that every baby plant had to have a father and mother and that their two natures have to unite. We found that some plants have flowers bearing only father parts while other plants or trees of the same kind would have flowers having only mother parts. We learned that God uses the wind, gravity and insects in bringing the two natures together.

The cyster.—Among the lower forms of animal life, as in case of the oyster, the male and female natures are in the same animal. Oysters are very soft, shape-

less animals living in large, strong and heavy shells. The soft bodies of these animals are attached to the inner walls of the shells by strong, gristly muscles. These animals live in great masses and their shells are cemented to each other. From this arrangement you see that they are not able to move about, mix and mingle with each other.

How baby oysters come into the world.—The mother parts of the oyster form little eggs which are fertilized by a liquid substance formed by organs containing the father nature. The fertilized eggs, when expelled from the shell, float off and become attached to some oyster shell or rock. Later, they hatch and the baby oysters form about their bodies hard shells that are made larger as the oysters grow. In this way the little oysters come into the world.

Oysters and plants compared.—In oysters and plants we find that their young must have a father and mother, and that father and mother natures must unite. The ovaries of the plant produce seed; in the oyster they produce eggs. The male organs of the plant produce a powdery substance; the male organs of the fish produce a fertilizing liquid substance. The seeds of plants are fertilized while in the ovary; the eggs of oysters are fertilized after they leave the ovary. The seeds of plants are planted in the soil and the baby plants grow

up from the ground; the eggs of oysters are laid and hatch in the water.

Animals with a single sex nature.—When God made the fish, insects, lizards, snakes, birds and higher animals, He gave to one a papa or male nature, with suitable sexual organs; to another of the same kind He gave a mana or female nature, with suitable female or sexual organs. The sexual organs of all of the female animals produce eggs and the sexual organs of the male produce a fertilizing fluid called semen.

Why fish spoon.—A number of fish in a group are called a "school." In the spring season of the year "schools" of some varieties of fish gather in deep water for the purpose of swimming against each other, over and around each other. Other varieties will swim at this season to the shallow riffles; with tails and fins they make hollow places in the sand and in these hollow places they swim over, under, around and against each other so fast that they remind one of pop-corn popping in a popper. They are spooning. Fish spoon to excite their sexual natures. This helps the female to form her eggs and the male to form the fertilizing fluid.

How baby fish come into the world.—In the early spring thousands of tiny eggs are formed in the ovaries of the mother fish. When these eggs are ready to be

laid great "schools" of mother fish of some varieties leave the deep water of a stream, river or sea for some shallow place where it suits them to lay their eggs. The mother fish lay their eggs in a thin substance, like the white of an egg, which spreads out in a very thin film, holding the little eggs, one in a place, and very close together. The father fish swim along, sometimes several feet or yards behind the mother fish, and drop from their bodies a fluid, called milt, containing many thousand sperm cells that unite with the eggs of the mother fish. In this way the father nature unites with the mother nature to produce every little fish that swims in ponds, streams, rivers, lakes or seas.

There are certain varieties of fish that go to the deep water to lay and fertilize their eggs. A few varieties seem to pair off, a male and a female; the female with her fins and tail whips out a kind of nest in the sand and lays her eggs in it and the male fertilizes them. The mother fish then leaves and the father fish lingers around for a day or two to ward off other fish that might disturb the eggs.

Why fish lay so many eggs.—The female fish form thousands of eggs in their bodies every year. The female cod fish have been known to lay as many as six to eight million eggs a year. If you should spend a long life time, ten hours a day, counting just as fast as you could, you could not count one-fourth as many as the female cod fish lays eggs in one season. You wonder why they lay so many. I will tell you. Not one egg in twenty ever hatches and not one little fish in twenty ever lives long enough to grow as long as your finger. They have little or no protection, and they have so many enemies. There are hogs, turtles, crocodiles and alligators; the ducks, geese and other water fowls; as well as most of the fish feed upon fish eggs and small fish. That the streams, rivers and seas may be kept with an abundance of fish, God has wisely planned for the mother fish to lay vast numbers of eggs.

Why fish do not love their young.—Nearly all kinds of fish leave their eggs as soon as they are laid and fertilized and never see or know their young. We noticed that there are a few varieties of game fish where the male lingers a day or so to protect the eggs. As soon as the eggs begin to hatch, he leaves. In this way all baby fish grow up orphans. They never know or enjoy the presence of their parents. Should some parent fish chance to meet their young, they would likely eat them. The parent fish do not labor to support and protect their young and they do not have to suffer to bring their young into the world.

It is for these reasons that they have no love for their young. If they should meet their young, they would have no means of recognizing them or of enjoying their presence.

Love's dawning.—We found in the plants that the seeds are fertilized while still in the ovary. In the fish we found that the eggs are fertilized outside the body. In nearly all of the animals above the fish the eggs or ova are fertilized while in the mother's . body. There is no love between the male and female fish. They do not pair off and live in families. Among all the spiders, lizards, serpents, many of the insects, crawfish, frogs and toads, there is a tendency, at certain seasons, for the male to choose a female mate with a view to a home and family. But among all the animals we have named, many of the parents part or leave each other as soon as the eggs are fertilized, and all the others do so as soon as the eggs are hatched. The love of parents for each other and for their young lasts but for a few days. Perhaps it would be more correct to say that these parents have no love for their young and their interest ceases when the eggs hatch. Before the young are hatched, some of these animals show an intense interest in their eggs and make some provision for their young when they are hatched. The young all grow up without a parent's aid or care.

### CHAPTER VIII.

### A TALK ABOUT INSECTS AND BIRDS.

A Review of other stories.—Among plants and fish, we found no love or personal feeling between the male and female. Among the insects and reptiles we found that the males choose their mates, when led by instinct to bring their young into the world. From the fish to the birds, we find the beginning of the simplest form of interest and love among animals. This is limited to the interest the parents take in the protection and care of the eggs and the food provided for the young before they are hatched. The male crawfish picks up the fertilized eggs with his feelers, that are arranged in a double row underneath his tail, and by means of these feelers, he carries the eggs close to his body until they are ready to hatch. The frogs and toads show great interest and tenderness for their eggs. A great many interesting books have been written about all of these animals. When you are older, you will no doubt take pleasure in studying more carefully details of reproduction among these curious animals.

The bee and the ant.—The bee and the ant differ from all the insects and animals we have studied and in some respects they differ from each other. They do not pair off and mate, as do other insects, but they live in colonies, or societies. They do not seem to have any special interest in their offspring, or even in a mate, but in the whole community of bees or ants. The perfect social organizations they form, and the homes they build, rival the intelligence and skill of man. There are some very interesting books written about the bee and ant by persons who have spent years in studying them. Some of these books are written in very simple language, intended for children. They are as interesting as fairy stories. Mama will buy one for you the first chance she has.

The birds.—We will now study God's plan among the birds. In studying the family life of the birds we find a higher form of instinct, more love and care for each other and their young, than among the animals we have studied.

We often feel disgusted at the ugly, slimy toads, lizards and snakes living in swamps and pools. But not so with the birds. Most of them are very interesting and beautiful, and some are fine musicians. In the spring time the male bird chooses from among the female birds one that suits his fancy and they are mated or married.

**Nest building.**—When they decide to raise a family, they build a nest or home for their young. The

partridge and lark build their nests on the ground; the swallows, in chimneys; the pigeons, in barns; the woodcocks and woodpeckers, in hollow limbs; the wild ducks and geese, in the high grass and weeds along the edges of lakes and ponds; but nearly all birds build their nests in bushes and trees. The cuckoo does not build a nest, but lays her eggs in the nest of other birds, to get rid of all trouble and toil in hatching, feeding and rearing her young. We feel a natural contempt for the cuckoo.

How little birds are brought into the world.-In every female bird there are organs called ovaries, where at certain seasons little eggs are formed. While small and soft they are fertilized by the male bird. As the eggs continue to grow in the mother bird's body a hard, thin shell is formed on the outside. The eggs of the different varieties of birds vary in size and color. Bird eggs are usually very pretty. When the eggs are fully formed in the mother bird's body, and the nest is ready, they are laid in the nest, usually one a day. For several days these eggs must have some extra heat, or they will not hatch. Among most birds, the mother bird sits on her eggs so that the warmth of her body may cause the fertilized germ in the egg to take on active life and form the little bird. In this way the eggs are hatched and the little birdies come into the world:

The husband and father bird.—While the mother bird sits on her eggs, the father bird gathers fresh worms and berries for the mother bird to cat. When not bringing her water or food, he is usually found perched upon a near-by limb, cheering his wife by singing for her and talking to her. When her little legs become tired, he will take her place, while she flies off for exercise, rest, fresh water and food. The male bird is never untrue to his wife and she is never untrue to her husband. In this respect they are good examples for all married people.

The training of their young birdies.—When the little birdies are hatched, from sunrise to sunset, the parents are busy catching insects and finding worms and feeding their young. As their children grow larger and older, in some mysterious way, they teach them the danger of boys with stones and men with guns, of cats and snakes. When they are about grown they are taught to fly. Usually the little birds obey their parents perfectly. They do not run away from home, get out on the street, or get into mischief. Sometimes you find a small bird that cannot fly on the ground and the parent birds are crying and show great distress about the little bird. The little bird left its nest, not because it was naughty and disobedient to its parents, but it was blown from its nest

by the storm, or the sight of an approaching cat or snake caused it to leave home for safety. In this way, little birds set children fine examples.

As soon as the little birds leave their nests, they live with their parents in flocks, and sometimes their neighbors join them and they live together until the following spring, when they will again mate and rear families. In this way all of the beautiful feathery songsters are brought into the world. Without the birds, this world would be devoid of much beauty and music.

### CHAPTER IX.

### A TALK ABOUT ANIMAL AND HUMAN BABIES.

A comparison.—We shall at this time talk about God's plan of increase among the higher animals and man. We shall find that the first two great laws, that we found down among the plants, vegetables, flowers and trees, are still the principal laws that control the coming of the higher animals and man into the world. The two laws to which I refer are: Every little plant, animal and human being comes into this world from a seed or egg and must have a father and mother, and the father and mother natures must unite. These laws never vary. We have found that the male or sexual organs, called anthers among the plants and testes among the animals, produce a fertilizing substance called pollen in plants and semen in animals; that the female organs of sex, the ovaries, produce little seeds in plants and eggs in animals. We have found that every new plant comes from the union of the pollen from the father organs with the seeds of the mother organs. We have also found that every baby oyster, fish, insect, lizard, frog and bird comes from the union of semen from the father organs of the male animals with the egg of the mother organs of the

female. This last fact is just as true of all animal and human babies.

How the two natures are brought together.-We found that the pollen of the father parts of the plant united with the seeds of the mother part of the plant while in the ovary. We found that God uses three methods of bringing these two natures together, the wind, gravity and many kinds of insects, and we should have added some kinds of birds, such as the humming bird. In the oyster the little father vessels form a liquid substance, milky in color, containing hundreds of little cells, called sperm cells. The mother organs or ovaries form many eggs. When these eggs are ripe and burst through the membrane of the ovary, the father organs eject their fertilizing fluid that unites with the eggs as they leave the shell of the oyster. In the oyster we see that the father and mother natures unite in the water, not while the eggs are in the ovaries of the mother, as we found to be true in the plants. The two natures were not brought together by the wind, gravity or insects. The two natures left the parent body about the same time and united in the water. a aine

The fish.—Coming to the fish, we found them to be single sexed animals; that is, they are either male or

female. The mother fish forms hundreds, thousands or millions of eggs in her ovaries. When ripe, these eggs are laid in an albuminous substance like the white of a hen's egg. The seminal sacs in the father fish form a liquid, milky in color, containing many thousand little sperm cells. The father fish follows along behind the mother fish and drops this liquid upon the eggs. When one of those little sperm cells from the father unites with an egg, the egg is fertilized. In this way many of the eggs are fertilized. A few days later the eggs hatch and the little fish are perfectly at home in the water. Where a sperm cell from the father does not unite with an egg, that egg will decay. No little egg can produce a baby fish unless a sperm cell from the father unites with it. If there were no father fish, the mother fish would still lay hundreds, thousands and millions of eggs, but none of them would ever hatch, and there never could be any more little fish. Now you can understand why it is that every baby fish must have a father and mother. You can also understand why the sperm cell of the father must unite with the egg of the mother. The fish is another example where the father and mother natures unite outsi' f the mother's body. In all of these respects the frogs and toads very much resemble the fish.

Nature is cautious.—Life, from the lowest to the highest forms, is a very interesting study. Nature

recognizes that the higher forms of life are more valuable than the lower. In the lower orders of plants, such as the dandelion and thistle, more seeds are produced than among corn, wheat and oats. They are not very valuable or precious and nature can afford to lose many of their seed and have plenty left. Fish lay thousands or millions of eggs. You noticed that nature did not teach the male fish to be very cautious in fertilizing the eggs and he was found swimming several feet or yards behind the mother fish. Then, the fertilizing substance was carelessly dropped from his body over the eggs. Nature acts as if she could afford to loose nine out of ten of the fish eggs and still have plenty left. The mother toads and frogs lay hundreds of eggs, but not one-tenth as many as the fish. Among the frogs we find nature more cautious. The father frog follows the mother frog quite closely, while she is laying her eggs. The mother toads and frogs are more cautious in the selection of a place in the stream or pond for their eggs than are the fish. Again, the father frog shows a great deal more care in trying to fertilize them.

**Birds.**—The birds represent a much higher form of life. I am sure that you will not be surprised if we find some striking and interesting differences among the birds from what we have studied among the

lower animals. Birds are far more valuable and precious than plants, oysters, fish and toads. Bird eggs are far more valuable than fish and toad eggs. There are not very many of them. Nature will have to introduce some new methods of protecting them, or she will soon have no birds.

In the spring, nature teaches the birds to pair off or mate. Each male bird chooses, according to his fancy, a female bird to become his wife, his companion and the mother of his children. When this is done they find them a suitable place for a home. For two or three days they are very busy building a nest or home for the eggs. When the nest is completed the mother bird lays three, five or six eggs in the nest. These eggs are covered with a hard, thin shell. Notice, nature protects these eggs by teaching the birds to build a nest for them and in seeing that they are not laid until a hard shell has been formed about them. After they are laid, nature does not leave them alone. Nature teaches the mother bird that she must stay with them, sit upon them and give the warmth of her body to them, that they may be protected and that all may hatch. When the little birds are hatched they are not left alone to grow up as orphans, as we found all of the young of the lower animals compelled to do. The parents stay with them, protecting, feeding and

teaching them until they are able to look out for themselves.

Nature's plan of fertilizing.—We have gotten way ahead of ourselves in this story. We must go back and learn nature's plan of fertilizing the eggs of the bird. We have already learned that in the bodies of all mothers there are tiny ovaries or egg nests. Each mother fish, frog and bird has two of these ovaries or egg nests. From each of these ovaries there is a long tube that leads to an outer opening of the mother's body. When the eggs are fully formed they are sent through these ducts into the water, cell or nest. We call this process laying eggs. If these eggs are very valuable they remain several days in the ovaries of the mother and a hard, thin shell is formed around them, so they will be better protected after they are laid. If they are not specially valuable, they are in the ovaries only a short time before they are laid. If a bird's egg was laid with the large shell around it before it is fertilized, there would be no way for a tiny, soft sperm cell to enter the shell and fertilize the egg. Then the egg would not hatch. Just as nature has taught the birds to build homes for the eggs, to sit upon them until they hatch and to protect, feed and teach their young, so nature must provide some way by which the male bird can fertilize the

eggs, while yet soft and in the mother bird's body. Nature teaches the male bird how to bring his body in contact with the body of the female so that the fertilizing substance will be forced through the ducts to the eggs in the mother's body. This process or act is called coition or copulation. Copulation among flies is so common that we hardly notice it, and it is a daily occurrence in the poultry yard.

If there were no mother birds in the world, there could be no bird eggs and there would be no more little birds come into the world. If there were no male birds in the world, the female birds would continue to build nests in the spring, to lay and sit upon their eggs. But their eggs could not hatch and there would be no more little birds brought into the world. Now you can understand why every baby bird must have a father and mother and why their two natures must come together. Every little bird was once a part of its father and mother.

The embryo.—The beginning life in a seed is called an embryo until the seed sprouts and then it is a baby plant. The beginning life in the egg of an insect, fish or bird is an embryo until the egg is hatched and then it is a baby insect, fish or bird. The embryo of a seed forms a very small part of a seed or egg. The bulk of a seed or egg consists of food stuff that has

been stored up for the embryo to live on until the seed sprouts or the egg hatches. Twenty-four hours after a hen begins sitting on her eggs the little embryos in the eggs are not as large as the end of a lead pencil. The balance of an egg is stored up food for the embryo.

Higher animals and man.—We now come to study the highest order of animal life and man. Here we will find that life is more precious and valuable than any form of life that we have studied. We will find nature all the more cautious now to protect every life before and after it comes into the world. We will not be surprised if we find that God has introduced some new organs and methods in the higher form of life. We may expect to find some striking resemblances and some interesting differences to what we have studied.

Mammals.—The word manimal is given to all of the higher animals and man because their young are fed on milk formed by the mammary glands or breasts of the mothers. Their young is so precious that a special food must be made for them by their mothers. To meet this demand, God has given to the females special glands called mammary glands or breasts. Cats, dogs, hogs, cattle, horses, many kinds of wild animals and the human family feed their young in

this way. The oysters, fish, toads, insects and birds either do not feed their young at all or they have some other method.

Sprouting and hatching.—The little embryo in a seed begins to form and grow after the seed is placed in a damp and warm place. When the embryo is old enough to leave the seed it is called a baby plant. We call this act sprouting, or germinating. Some kinds of seed sprout sooner than others. All seed will sprout sooner when the soil is damp and warm than when the soil is dry and cold. It requires from one to several days for the different kinds of seed to sprout.

The embryo in the egg of the fish, insect or bird begins to form after the egg is laid and it receives the warmth that nature requires that kind of egg to have. When the embryo is old enough to leave the egg, it becomes a baby fish, insect or bird. We call this process hatching. The time required for the eggs of the different animals to hatch varies from one day to three or more weeks.

Born, not hatched.—In the higher animals and man the young are born, not hatched. The young of fish, frogs and birds are hatched into the world after the eggs have been laid. We found that the eggs of all of the lower animals, after being laid, were more or less exposed to many dangers. We found that nature seemed careless about the protection of fish eggs because there were so many of them. We noticed that nature was much more cautious to protect the eggs of birds, because birds are more precious than fish. But bird eggs are sometimes destroyed by cats and storms. Hogs, cattle, horses and human beings are much more valuable and precious than the birds. Nature would be considered very careless if the eggs from mother hogs, cattle, horses and human beings were placed for months in nothing more cozy, safe and warm than a bird's nest. They are too precious for that. Certainly God must have provided a better and safer place for them than we have thus far found.

A nest in the mother's body.—You will remember what mama told you about the two ovaries in the body of a mother bird, how they are connected to an outer opening of the body with tubes, how the eggs were fertilized by the male bird while still soft, how they remain in these ducts to receive a hard shell before being laid. Life is now very precious. Among the birds, the embryo will require food for only a few days to three weeks before it is old enough to leave the shell and take care of itself. Plenty of food can be stored up in an egg to last the embryo of a bird that long. But now we come to the higher forms of animals and man, where their embryos must have food for from one

month to more than a year before they are old enough to come into the world as babies. So we see that nature could not store up enough food in an egg for one of these embryos. Nature must provide some other way to feed these little embryos.

Here we find a most wonderful arrangement. Nature has built in the bodies of all of the females a little cozy nest or home for the embryo, called the womb. Connected with the womb are the two ovaries that form little eggs; connected with the door of this little nest or womb is the tube we have already mentioned that leads to an outer opening of the mother's body. At certain times one or more eggs are formed by the ovaries and sent over to the womb. In the female hog from three to twelve eggs are formed at one time; in the ewe, or female sheep, one and two eggs are formed at one time; in the cow, mare and woman usually there is but one egg formed at the time. The number of eggs formed at one time will determine the number of young that would be born at one time, if the eggs were fertilized by the male. If the female animal has found no mate the eggs will not be fertilized and she cannot become a mother. This is why women do not become mothers until they have found a mate or become married.

When an egg is formed by one of the ovaries and is sent over to the womb, if it is met by a sperm cell

from the male it is fertilized. At once the little embryo starts to grow and is attached to the walls of the womb by a delicate membrane called the placenta. Gradually there forms a little cord containing blood vessels that is connected at one end with the placenta and at the other with the body of the embryo at a point called the navel. The navel on your body shows where you were once connected with mama's body. As long as the little embryo remains in the mother's body it will require air, water and food. These materials are furnished by the mother and sent into the body of the little embryo through the cord that connects the two together.

Birth.—When the little embryo has been in this mother-nest as long as nature has planned for it to remain there, the little door of this nest will open and the strong muscles will contract and force the young life out of this nest into the outer world. This is what we call birth. This is always accompanied with suffering on the part of the mother. In the human mother the suffering is much greater than among the mother animals and usually lasts for several hours. This is why the human mother loves her children so much more and so much longer than do the mothers among the lower animals.

How another mother told the story of life to her boy.—Mama will now tell you how another mother

told her little boy of how he came into the world. This mama said: When my little boy was six years old, attending the public school, thrown daily with all classes of boys. I knew that he was constantly in danger of being told of his birth by ignorant and wicked boys in such a way as would do him much harm. Daily I was praying to God asking him to help me to see the best opportunity and way of telling my boy the story. One day the opportunity came. I saw my little boy playing with the pet cat in a rather rough manner. I said, "Son, don't handle the old cat so roughly; handle her gently and tenderly." His reply was, "Mama, why should I not play with her as I have always done?" "Son, mama can't make the reason plain to you now, but you obey mama and in about ten days mama will tell you a very beautiful and wonderful story that will make it all plain to you." Then he enquired, "Mama, why not tell me that story now?" I said, "Son, the story is to be a real true story and it will take about ten days more for all parts of the story to be finished." As those days glided by, with pride I observed the unusual tenderness, attention and kindness that he showed in playing with the cat. One morning he came running into my room all excited, perfectly elated and overflowing with joy and invited me out the back way to see what he had discovered. I anticipated the discovery, but I wanted him to have

all the pleasure and honor. So I offered him my hand and agreed to go with him, if he would lead the way. Ouickly he seized my hand and proudly did he lead the way. When we stepped from the back porch, turning, he pointed under the floor to his discovery. I turned around and beheld four as pretty kittens, playing about the mother and basking in the sunlight, as one ever saw. He bragged about having found them, called my attention to their color and beauty and claimed two of them as his own. We sat down on a near-by rustic seat, close up, side by side, where we could still see the kittens and continued to talk about them. At length, I said, "Son, do you remember the little talk we had several days ago when you were handling the old mother cat rather roughly, and mama asked you to be kind and gentle in handling her?" "Yes, mama, and you promised that you would tell me a beautiful story, a real story that would make it all plain to me. Say, mama, can't you tell me that story now?" "Yes, son, all parts of the story are now finished and mama will tell you one of the prettiest and sweetest stories that a mother ever told her little boy. When mama asked you to be kind to the old cat, those four little kittens were then in the old mother cat's body. That was why she appeared larger than she does now. Then the kittens were much smaller and much tenderer than they are now. If you had been rough with the old cat, you might have injured them so that they might have been born crippled, deformed or dead. When they were born, a day or so ago, their little eyes were so tender that the full light of the sun would have put out their sight, so they were born with their eyelids closed and glued together. The old mother cat knew how tender their eyes would be, so she went away back under the dark floor and gave them birth. As they grew older and their eyes rapidly grew stronger, the old cat brought them a little nearer and then a little nearer to the opening, admitting a little more and then a little more light, until they are now able to look up into the face of the sun as well as you can."

By this time I saw that my boy was very anxious to ask me a question and I was just as eager for him to ask it. I believed that he was going to ask me the very question that God wanted him to ask, and the very question that my mother heart longed for him to ask. I paused and looked into his upturned face. As his deep, true blue eyes met mine, very naturally and seriously he asked, "Mama, was I once in your body, too?" "Yes, son, you first started to live in mama's body, in a little nest or home just under mama's heart. You started as a little egg. For two hundred and eighty long days, nine long months, nearly a whole year, you were growing in mama's body. Mama knew that you were there and loved and prayed for you long be-

fore she ever saw you. Mama had to be very careful not to meet with an accident lest you might be born deformed or dead. Mama had to be cautious about the food she ate, the air she breathed, the water she drank, the exercise she took and all she thought and did: because you were connected with mama's body by means of a little cord filled with blood vessels, through which mama was supplying you with all the materials necessary to the growth of your body, mind and soul. In this way you were constantly being influenced by mama. Mama was anxious that you should have a healthy and perfect body and a sound mind, so that you might grow up to be a smart, great and useful man. If mama had been angry, untruthful or dishonest during the months you were a part of her, you might have been born with an ugly disposition, tendency to steal or to be untruthful. Mama was very careful about her thoughts, language and what she did during the months that you were a part of her body.

Mama knew about the day that you would leave your little home and come into this world. For hours mama suffered great pain. Our faithful doctor was present and did all he could to lessen mama's suffering. Papa stood at mama's side, held mama's hand in his, often stooped over and kissed mama's lips, cheeks and brow. As soon as you were born, the air rushed into your lungs and you cried, just as all little babies do

when they are born alive. Mama heard your baby cry and it thrilled her with a joy known only to a mother when she realizes for the first time that her little baby has been born alive. But, son, when you were born and for many weeks and months you were tender, tiny and helpless. If mama had died and there had been no one present to have cared for you, you would soon have died too. God might have searched heaven over and he could not have found an angel up there that could have loved you as much or cared for you as well as mama could. In all this wide world no one could have been found who could have loved you as much or cared for you as well as mama could. Mama fed you at her breast, held you in her lap, fondled you in her arms and sung lullabies to you. When you were only a few weeks old some nights you would have the colic. All night long your little body would be racked with pain and mama would walk the floor with you, rub your little body and sing to you."

By this time, said the mother, my boy had climbed upon the rustic seat, had thrown his arms about my neck, his lips were kissing my cheek, and tears were rolling down his cheeks. Then he said, "Mama, I am glad you told me that story. It is the prettiest story you ever told me. Somehow it has caused me to love you better than I ever did before. Why, mama, I never knew before that for a long time I was a little part of

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### How to Tell the Story of Life.

yourself; that you loved and prayed for me a long time before you ever saw me; that you were so careful that I might be well-born; that you had to suffer so much when I was born; and that you loved and cared for me so good when I was tiny and sick. I am mighty glad you told the story. I can love you better now and I will try never to disobey or tell you a falsehood."

"My son, this is the story of your birth. You cannot understand now how much your mama suffered when you were born. This is why mama loves you so much. Then your papa loved you and prayed for you too and he has toiled to make money with which to clothe, feed, educate and furnish you with a pleasant home. These are some of the reasons why papa and mama love you now, and take so much interest in your future. If you should go wrong I am sure our old days would be spent in grief. If you will keep your thoughts, words and habits pure and manly, every time we see or think of you we will be thrilled with pleasure and joy. Will you not now promise yourself, God and mama, that you will make a manly effort to keep pure? If you will, papa and mama will be repaid many times for all their sacrifice for you."

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